## SPIRITUALISM

Convention of Rappers, Table Tippers, Lunatics, Bloomers, Sharpers and Philosophers at Cleveland, Ohio.

Resurrection of Pierpoint, the Poet, and His Exploring Expedition.

The Spirits and the Shakers Dancing a Breakdown.

Comfortable Condition of a Headless frishman in the Spirit Land.

The Heavenly Continent Mapped Out by a Jersey Fisherman.

REPORT ON SPIRITUAL PHENOMENA. The "Dark Circle" Impostors

Denounced.

General Row in the Spiritualistic Sanhedrim.

SPECIAL CORRESPONDENCE OF THE HERALD.

Bloomers, Chouls, Infidels and Strong-Minded Virgins in Council-Treatment of John Pier-point's Ghost-The Man He Gave His Poetry and Copyright to-The Jersey Captain the Channels in the Spirit Land.
CLEVELAND, Ohio, Sept. 3, 1867.

At this particular moment Cleveland is a point of interest to no inconsiderable number of people in the States. To-day two conventions organized, representing, by a happy combination of the ridiculous, two of the most infatuated and extraordinary delusions of the age. While an otherealized brother named Joselyn, of Callfornia, was placing his three hundred spiritualistic bearers under the betief that a doggerel by mn he had just recited was dictated to him by the shade of John Pierpoint, the everlasting Fenjans were discussing the project of tuning up "The harp that once thro' Tara's Halla." To those, however, of a metaphysical turn of mind the spiritualistic delusionists are the most entertaining. Their flights of imagination are bold and startling, and the artistic skill with which they manage, perhaps inmaterial, the grave and gay, the lively and severe, give them a claim to the attention of at least the curious.

To-day, at ten o'clock, a hybrid sort of theatre, called Brainard's Hall, could boast of accommodating over female beings in this enlightened land. Tranco mediums and entrancing Bloomerites, gloomy converts from Calvisaged virgins in curls and catico, and prospective and progressive, and the fossilized nations outside must shake off their torpid conventionalism and crude morality to keep pace with the republic of the West. Here and there, however, in this singular assemblage—this conclave of crazy reformers—a form might be seen on every other seat, like an oasis in the waste of unredeemed homeiness, with nature's wavy curis, dimpled checks and playful blue eyes—eyes not too apt to weep when the sawmill voice of a certain brother speke pathetic tidings from the spirit land, but rather given to that levity of expression which Charles Lamp defines as akin to explicism. There were also present some stout and robicund matrons, with smooth hair and round hospitable faces—just such faces as best become the demestic circle, and there were seated among the fanky delegates from New England, whose tooks suggested suicide and kindred dismal deeds, several roundy-aced, corputent, guilal old souls, who seemed as if they could easily forget in the good things of this world the intengible wealmeats of the spirit land. their torpid conventionalism and crude rget in the good things of this world the intangible seekmeats of the spirit land. But to the curious and speculative eye the Bloomers

and, we will say, of quainfed affection—good enough, as Jack Bansby would oracu-aie, for those that like Jem, good enough for these that don't. On the platform we tap on the back what we appose is the masculine main secretary. The form makes a lively right about fale movement, and our eye rests upon—well, a beautiful brocca, from which the brightest of pink ribbon radiates. It is Doctoress Stimman, of Whitewater, Wisconsin, great in physic, but she has cast to the dogs for lotter and more ethereal aims. She writes her autograph, and while she writes we observe her hair is of boysha trun, and when we look into her sprittalistic face we regret to notice time has drawn his clumsy digits over her agare brow and sprinkled some vinegar on her medical countenance. Then looking around we cannot fall to see his. Fuller, of Chicago, a medium, so to speak, of the first water. She is pentic and a little pretty. Beauty is rare in the society; those who have it due young. Airs Fuller evidentiv believes in the new gospet of women's rights. The luckless secretary read an equivocating resolution in which the word persons occurred, and was tripped up with a caution from the little lady to supply the clippes "male and female," complying with which harmony was restored. Then there is Miss Mary Davis, of New York, sweet lixteen and twenty, with a languishing look, that seemed to indicate a weariness of corporeal trammet—an ambition to sour and leave the fils that fless is hold to the time there is Miss Louise Whitter, of Missance—an ambition to sour and leave the fils that fless is hold to there is Missance, of Cievcanat; Mrs. Sewart, of Wisconsin, and Missa Louise Whitter, of Missance—an ambition to sour and leave the fils that fless is hold to the rise that fless is hold to the sum of the sum

this fire, and whis more power to accomplish the good to which he sepred.

Resolved. That an opportunity be now offered for remarks in reference to our risen and samed brother, and that a committee be appointed to prepare a memorial to be published in the proceedings of this Convention.

A long, lean individual, like the traditional ghost of Committee the white coveries and with strange. rial to be published in the proceedings of this Convention.

A long, lean individual, like the traditional ghost of Bamiet, barring the white coveriet, and with strange eyes, as though they had undergone intense hard work seeking for spirits, rose slowly up and protested against Mr. John Pierpoint being canonized because he had professed Christian sentiments before his death. The spiritual reporter replied to this ghoulish instituation by saying it would be well for the brothers and sisters (napituding, of course, the Bicomers,) to look back with a kindly (though bicary) eye upon the scenes of other days ian unkindly cut to the Bicomers), when the noble brow, the erect form, &c., of John Pierpoint stood before them, with the light from the summer land streaming through his vision. He, the speaker, was well posted on the present condition of John Pierpoint, for he had talked to him since he shuffled off his mertal coil. He met "the old man eloquent" on a fine summer's afternoon lately, and wrote down (his memory being treacherous) the words the sainted brother spoke. They would be read to them during the convention. Soffice it for the present to say that John Pierpoint had told him he had learned very little in the crowd he chanced to get mixed up with, and that he intended making a long trip, combining pleasure and business through the wide and diseast read and the learned of his New Jerusalem to the auriferous deposits of the Pacific slope, jumped up in a frenzy, troubled by one or two spirits, and begas a song with this couplet:—

But I hope it will soon be in truth's blessed sphere.

Dear slaters and began a song with this couplet:

Dear slaters and brothers, my soul it is here:
But I hope it will soon be in truth's blessed sphere.

After exhausting himself considerably, snother brother delivered his opinion of Pierpoint, whereupon the warbling ghoul jumped up again and declared (solbandly, too), with an elevated forefinger, that John Pierpoint's spirit met him in the morning and gave him the verses, copyright and all, a gave him the verses, copyright and all, itsie of the inspired and unintentigible pathetic followed, causing the ladies to weep and wipe away the beauty of their complexions, while the masculine males with the supermundance eyes dag away spaemodically with their named if the tricking team, Spiritualise

are not, of course, independent of the wants of poor mortais, and when dinner time came they vanished as repaidly as the genues spirits are supposed to do at the approach of daylight.

At three o'clock the faithful came together again, and quite a number of unbelievers came also, to look, if not to laugh. Henry C. Wright delivered himself very freely to the bretteren, taking infidelity with a glibneas that was duly admired. He was followed by

Brother E. V. Wilson, of Illinois, a melancholy looking, brisine and yarn-spinning medium. He knew from saveral observations he had taken that John Pierpoint was now in the centre of the heavens, a bright particular siar.

star.

Mr. Jocelyn jumped up at once, when this statement
was made, and cried out that John Pierpoint was just
after speaking to him, and promised another verse of
the norm.

after speaking to him, and promised another the poem.

Dr R T, Halfeck came very near making a rational oration, but he wound up with Bryant the poet, and declared he should "wap the drapery of his couch around him and wake up in the summer land."

Rev G. B. Harrison commenced—I think if John Pherpoint is here—(cries of "He is here")—he would feel overwhelmed with the eulogies passed upon him.

Rev Moses Hall told a story of an amateur medium that was brought before Pherpoint and wrote a sentence tackwards unconactously, which, on boing held to a mirror and translated, bore some tremendous thing in Hebrew.

Grand Tableau of Religious Gropers-The Shakers Shake Hands with the Spirits-The Joint Stock Enterprise-Shakers to Marry and Muitiply-Spirits to Give Up Their tain Plays King Lear-In Despair He Joins the Shakers-His Map of the Heavenly Con-tinent Lost to the Spirits-John Brougham a Spirit in Disguise. CLEVELAND, Sept. 4, 1867.

To gild refined gold, paint the lily, or add a pungency to onion peel with the aroma of garlic, may be esteemed the acme of wasteful and ridiculous excess, but just as wasteful and ridiculous did we yesterday consider any attempt to give a more un que complexion than it ac tually wore to the convention of ghouls, bloomers, bed-lamites, infidels and dervishes that assembled in this lumning of yesterday's picture can be extended to advantage. The canvas, we thought, had been covered,

vantage. The canvas, we thought, had been covered, and the lights and shades inimitably blended; but the final tonco was yet wanting; its absence was unnoticed. But we shall come to a by and by.

Nine or ten miles from here a hundred men and wom n of the Seaker persuasion are finding their way to wealth in this world and to the hope of salvation he has not been assumed the next. They area strangs people, with strange dress, strange faces, and strange metaphysical tendencies. They fill the sell while they praise the Lord, and when their hands are unemployed they dance wild dervish dances to the music of well minstreay. No conjugal joys and sorrows daturb their peculiar contentment, no mininght elepteneuts, no vile scraping fiddles are heard under their windows on a moonight eve, and no mischievous children give pala to mei repose. The piand lives of the Chakers were not unnoticed by the table-rapping limitarity; to them it appeared the Shakers held some views in common with thomaselves; eise why this secenity, this glorious result of spritualistic feeding? However, to cat the matter short, some time ago the spirits pand the Shakers a visit, prayed with them, and preyed on them for corporeal nourishment, denced the Shakers is quadrile and breakflown, and spent the time. thereformed the common of company with continuous beautiful processes of the partners of transparent that continuous beautiful processes of the co

The Humors of Spiritualism-The Irishman Benefit of Humanity—The Angels that Led Him to the Well, and the Price He Asks for Shares—The Spirits in Council—An Advocate of Putting Creation on an Equality-Black and White, Coolies and Crowfoot Indians to Sit at the One Table-Western and Eastern Spirits in Collision-Rare Fun. CLEVELAND, Sopt. 5, 1867.

To the Christian believer the vagaries of spiritualism nust appear the most provokingly absurd, if not the most profane, in which the conscious human mind of hear a medium gravely relate an interview he had with the departed shade of an Irishman who tells him he had his head shot off by a cannon ball in the Shenardonh valley, but is now very comfortably provided for in the (kind of bothered, we suppose), our levity is certainly excusable, for anything more supremely ridiculous But there is a feature in spiritualism more attractive to some of its disciples than the humor of the hapless frishman. Linked with its ethercalistic aspirations is a soldest containing a gross, grovelling, mercenary spirit, animated by avaries and unicided by hypocrisy, which, but for the redeening face of some good and apright but desinded men being involved in the movement, is enough to impeach its every profession. Here comes brother Abratam James, of Pennyivania (we omit the Post office), a medium with special wrise of his collar hid from view by a matting of greaty black bair, and cyes turned awry in the true spiritalistic fashion. Now, what has brother James to say for himself to the intelligent spirits from twenty States of the Union?

An Inside Look at Spiritualism—Its Repul-sive Features—The Winding Up of the Con-vention—Terrific Row—The Spirits Totally Demoralized—Six Mediums on Their Feet Women's Safets to Ladies of Wisconsin-the Rage with the Ladies of Wisconsin-Pandemonlum Let Loose. CLEVELAND, Sept. 6, 1867.

The nearer one approaches the disciples of Spiritual-sm the more he becomes convinced that, after all, in which the knave or hypocrite has so wide a field for ism. The gullibility of its devotees is not more astounding than the unblushing knavery of its apostles. lity of their dupes and contrive to make out a disreputa-

to the Spiritualists of America in convention assem bled?-" How long will you allow hypocrites, libertine as mediums, speakers, writers and officers, to the deadly position to notorious and persistent libertines? Will you quietly hold your peace while artful free lovers peram-

the philos phy of Christians.

To day, to the relief of many, the convention closed its proceedings; the infide's fallminated their last fioel on the Christian religion; the fighting shouls uttered their final shriek of haired to each other; the free loving virgius looked de-pairingly around for a swam; the irrepressible Joscelyn gave his latest canto from Pierpoint, and the mighty fisherman from Jorsay rolled out his last sulphurous warnings. It would be strange indeed if the Christian spectator could forget the scene in the convention to day—the wrangling, the uprear, the profamity, the burseque use of the word "bruther," the loss of authority by the chair, and the effective of quack doctors and needy publishers advertising patent medicines, pills for women and literature for spirits. Indeed, if the smanner land is destined to receive any such crowd to its bosom, wooden knives and straight jarkets should be sent in advance.

Wiscon, of Illines, large and shangey as a buffice, began the fray by accusing some half dozen leading delegates in the convention of not being sound on the goose question—if e, the spiritual. They forsook, he gad, other congregations to come among the spirits, with the hope of doing better in a worldly point of viors; but not realizing their expectations, they sighed for the flesh pots they left behind and took overy opportunity to damage the interests of Spiritualism. This was the keynote of contusion. The chairman, rather a leasy looking gloud, told Wilson his time had expired, but the latter, with foody, alias John Brougham. Joscelyn and Barnes, the Saneman, delegate from heaven, on his sude, carried the day amid the most desightful discord. Joscelyn, standing at the end of the piatform, with legs outsire thed and head protrading, declared himself president, put the question of heaving Wilson to the house, and carried it in a whiriwind of voices. Then Wilson renowed the attack, and in the course of his remarks stated that his hands were full of engagements to lecture, that his charge

port brothers; on the platform were nearly two dozen friends of other swindling showmen, who have for years pest galled audience after audience of confiding dupes, and the pockets, if not the sensibilities, of many of those present were affected by this blent and determined decision. The report was denounced, the committee personally assailed, and in the end the report, by collusion of the swindling showmen, was laid over till next year. Andrew Jackson lavis was the only spiritualist present to whom one might pay a compliment. He was sensible, modest, and possesses infinitely more brains than all the other crazy reformers put together.

Report of the Committee on Spiritual Phenomena, Appointed by the Third National Convention of Spiritualists, Held in Providence, R. L. August. 1866, to the Fourth National Convention, Held in Cleveland, Ohio, September. 1867.

BROTHERS AND SISTERS:—During the session of the third national convention in August, 1866, the following preamble and resolutions were unanimously adopted,

control of company, words, as learned an implicative door, to the forms of the phatforms, and tail the unication of the control of the contro

The counsel for the claimant said that time had been afforded the Corporation Counsel to go on with the case already, and he urged that it should be proceeded with. The Corporation Counsel said that the case was one which required investigation, and that the amount of the claim is \$2,600.

The investigation was postponed.

The case of F. W. Harris was next called up. The claimant was swors. The amount was \$270. He testified that he was a clerk in the City Inspector's office in 1865; that his salary was \$300 a year, and that for the time he was there, from November, 1865, until the time he was there, from November, 1865, until the time he was not paid. The Corporation Counsel months that he was not paid. The Corporation Counsel said that none of the clerks in that department were paid for by other causes; and such other strustical matter as may contribute to the better definition of our relations in life.

Accordingly the following named persons were appointed said committee, viz;—F. L. Wadsworth, M. B. Dyott, J. S. Loveland, W. A. Dauskin and Mrs. E. C. Clark, and in discharge of their duties they beg leave to offer the following for your consideration:—

F. M.—The forms of phenomena are so various and so intimate that we deem it at present impracticable to state more than two general divisions under which they may be considered, viz;—the physical and psychological; the former relating to all those manifestations which appeal to the soness for approval; the latter to those which employ the brain, as in the "trance," "semi-trance," and the more indefinite "influence" or "impression." Concerning physical manifestations, we beg leave to say we have sought for and embraced every opportunity to investigate and inform ourselves concerning them during the past year. Some opportunities have been cheerfully afforded os; others were refused. Aside from this we have severally, for a period varying from ten to sevenieen years, made this matter a subject of observation and inquiry, and during that time have met with much that commends itself to reason and demonstrated itself intelligently to be the manifestation of disembodied spirits; but a far greater proportion of what has been represented as such has been proved to be the deceptive tricks of impostors, palmed off upon the community as genuine spirit manifestations. And the experiences of the past year, incident to the more special attention and investigation it has received at our heads, have served to confirm our previous convictions. These remarks are mainly applicable to the Park Circle impostors—the Davenports, Fays, Endfes, Ferrises, Church, Miss Van Wie and others, who pretend to deprive while they are no proof of what they assert. After a diligent and careful investigation of the subject we are irrestablely forced to the conclusion that darkn THE ROSLYN HOMICIDE.

Conclusion of the Coroner's Inquest-The Verdict-Description of the Murderere Yesterday the examination of the witnesses in the Seaman, Squire Skillman and District Attorney Benjamin

say, in conclusion, that we submit has scious of its many imperfections, and that but a suggestion of a great work that lies order loving Spiritualists of the country.

F. L. WAL

BOARD OF AUDIT.

The Board of Audit met yesterday at noon, Mr. Mare

tindale presiding. The other members present were Messra Barnes and Stewart. The case of Horatio S. Harris against the city was

called, but the claimant did not put in an appearance.

The case of E. M. Haggerty was next called. He was
Clerk of the Board of Councilmen, and was at an expense

says-I am a laborer working in the Roslyn Conseter; am brother to Edward Coughlin; I saw my brother the night of the murder; I was in bed when he came to the house; about ten minutes after I saw him, the last time he came to the house, my sister. Jehanna, called to me that Ed was killing a man down at the landing; he did istence, presence of communicity, and misst, even it they were genuine, be of such denotiful character as to be of no practical value, while there are thousands of incontestable proofs that admit of no doubt or other solution than the one to which they are referred. In criticising these impositions we are not denouncing mediums, but vagabonds, who profane the sacred name of mediums, but vagabonds, who profane the sacred name of mediums, but vagabonds, who profane the sacred name of mediums, but vagabonds, who profane the stagma these protonders are endeavoring to fasten upon it. We believe in physical to the cause and the dissemination of Spiritualism as the alphabet to the English hanguage. They are the stepping stones to an appreciation of nigher poaces of manifestation; they constitute the bridge over which a large majority of the Spiritualism have passed from Atheism, or uncertainty, to a knowledge of immortality. We believe that disembodied spirits can do all that is possible for embodied spirits to do; that they can and do ray, move ponderable bodies, and thereby communicate, proving their identity by in-

on Monday night and did not sleep that night in my house; Edward's wife is in the house yet; she sleeps there.

Michael Rowan, sworn, says—I work with Mr. Hennessy: I was at O'Neil's fifteen minutes just before dark; when I went in I saw no one dancing; some one was playing a flute, when I hopped around to please myself; no one eise danced there; I heard some one come to the door and balloo; this scared me, when I went home; that put an ent to my night's sport; the others did not appear to notice what was said.

Welliam Coughlin declined being sworn, as he said he was a sick man and had never taken an oath in his life. Witen sworn he said—I was at home the night of the murder; I was not in the street; I was in Edward Coughlin's house at seven o'clock, but he was not allower. I saw him between three and four o'clock in the afternoon; he was sober and quiet; I heard him again about ten o'clock at night, when he came home; I heard him taking kind of rough; he swore, jumped and leaped around, and rushed to the door several times, but was kept back by his sister, who was crying; after a while he broke out of the back door; he came out in the street; I holloosd to him to come into the house and not make a show of himself; he turned back and said to me, "What do you say?"; I repeated the words, when he turned round again and walked towards o'Neil's house, followed by his sister, John O'Donnel and my wife; he hallooed at O'Neil's house followed by his sister, John O'Donnel and my wife; he hallooed at O'Neil's house followed by his sister, John O'Donnel and my wife; he hallooed at O'Neil's house followed by his sister, who was crying; "There," said his wife, "they are going to beat him; he deserves it, and I don't blame them;" between one and two o'clock I heard a crowd of people taking on the road in front of the house; I called to my wife and told her to look out as there was some noise outade, when she got ont of bed, hoisted the window and looked out; I have not seen Edward Coughlin since the night of the murder.

I have not seen Edward Coughin since the night of the murder.

This concluded the examination of the witnesses to fore the Coroner's jury.

The verdict is:—"That William O'Brien came to his death from wounds made by a knife or some sharp instrument, to the jury unknown, supposed to have been in the hands of Edward Cougnin."

As previously noticed in the Henald, a reward of \$500 has been offered by the Supervisors of Queen's county for the arrest and conviction of Edward Coughlis, who is a middle aged man, apparently about thirty-two years of age, five feet ten inches in height, broad shouldered, good proportioned, and walks erect. He has dark hear, blue oves and thin light whiskers. When he fied after committing the murder he was without a coat, and wore tan colored pantaloons and vest.

one on Saturday, the other last evening, at which, it is said, they resolved on going to Washington and giving bonds, so as to be authorized to close the bank them-salves, which they assert could be done without any of solves, which they assert could be done without any of the expense and delays which invariably attend official action. The people of the District still continue to complain of the hardships and inconveniences entailed on them by the closing of the bank, and tradesmen and others are now only carrying on business by resorting to a mixed and confused system of "borrowing all round."

The German Savings Bank had deposited in the Farmers and Citizens' Bank twenty thousand dollars, instead of fitteen thousand as previously stated, but continues business as usual, owing to the action of the directors, who have made up the amount deposited, so that there may be no deficit whatever by which their own depositors can suffer.

In your issue of this date, in reference to the Machanics' and Traders' Bank, of Greenpoint, you state at the close of your article that the degocitors were in a state of the most blimful ignorance—that the doors were abut against them, and no further explanation afforded them. The feate were the reverse of fairs, as the doors were not closed as all, and every explanation that the circumstances of the ones admitted of was afforded. By publishing this you will oblige. Tours, very respectfully,